

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

IN the fifteenth chapter of First Corinthians, where the Apostle declares the Gospel which he had preached, by which we are saved; how that Christ died for our sins; that He was buried, and that He rose again the third day, we have the way of life, of death, immortality and the resurrection presented to us in the most wonderful manner. As one reads that chapter the hope of immortal life becomes a reality. "Christ must reign," says Paul, "till He hath put all enemies under His feet, and the last enemy shall be destroyed is death." When the grim monster enters a family and takes away the loved one the survivors suffer pain, but there is joy and happiness for the departed believer, for the enemy has been destroyed.

Now there is no separation for them that have believed in Christ and trusted in the finished work of His atonement. "Flesh and blood," says the Apostle, "cannot inherit the kingdom of God; neither doth corruption inherit incorruption." But "we shall all be changed, in a moment, in the twinkling of an eye; for this corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall be brought to pass the saying that is written, O death;

where is thy sting? O grave, where is thy victory?" And the great Apostle closes with thanks to God, who giveth us the victory through our Lord Jesus Christ. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Rome's Horrible Doctrine of Purgatory.

In contrast with the certainty of salvation, full and free, and the sure hope of immortality through the life, death and resurrection of Jesus Christ for every one who believes in Him and worships Him with contrite and humble heart, and serves and follows Him gladly, how horrible is the teaching of the Roman Catholic Church that the soul when separated from the body, "in a moment, in the twinkling of an eye," goes into a place of suffering and punishment called purgatory, where it is burned with fire and brimstone for an indefinite period—it may be millions of years. In the Roman doctrine "to be absent from the body" does not mean "to be present with the Lord," but to be consumed with the fires of purgatory, which the papal theologians say are in all respects

like the fire of hell, except that sometime there may be deliverance from purgatory, but out of hell there is no redemption. The rascals who invented that theory ought to be consigned to the hottest fire that Satan could make of sulphur and brimstone, after receiving a coat of tar and feathers before going there. And the crime of imposing this doctrine upon the people and deluding them with this lie is all the greater when they are told that if they give money to the priests the suffering and duration of purgatory will be lessened and shortened. But unless the money is paid the soul shall endure all the torments. No priest will ever say mass for a soul in purgatory unless he is paid for it. Surely the people who are taught this doctrine should be enlightened. They are in darkness as dense as can be found in any heathen land.

Renewal of Subscriptions.

We thank our subscribers who have renewed this year for their kindness, and we earnestly hope those who have not yet renewed will do so before this month is out. We need all the help we can get in carrying on this work, and the prompt renewal of subscriptions will save us much anxiety. There are difficulties enough placed in our way by our enemies, the agents of Rome who assume many shapes, and if our friends do not sustain us the difficulties are increased.

Advice to Priests.

Last month a Roman Catholic priest called at Christ's Mission expressing his desire to leave the Roman Catholic Church and become a Protestant minister. He is a man from a far country and in his own land occupies a high position in the Roman Church; but he did not know a word of the English language. Christ's Mission is open even to such priests, for we can con-

verse with them in Latin or French, if they know that language. But the best course for such men to pursue is to apply to a Protestant minister in their own country who will direct them aright and help them to become useful ministers of the Gospel, if after due preparation and training they give evidence of conversion to Christ and fitness for Christian work. That is the advice we give to all priests who do not understand English.

At the same time we say to every priest who desires to renounce the Pope's Church and learn the Bible way of salvation that they will receive a hearty welcome to Christ's Mission and be helped in every possible way to a better life. That is one of the objects of the Mission. Even while writing this another priest, American born, has come to the Mission for counsel, comfort and help in his efforts to break away from the awful system that holds him in bondage. He has been helped, and we can do more for him if the friends who are interested in the work of the Mission will come to our help in this field of labor in the Lord's vineyard.

Good Articles Coming.

If this magazine were twice as large we could fill it every month with contributions—all good articles—from our readers. In future issues we hope to print many of those articles and answer questions that will be of general interest. Meantime we bespeak the forbearance of our correspondents whose articles have not yet appeared.

A Colorless Encyclical.

The Pope's Encyclical to the American bishops has not met with much favor. "It is an almost entirely colorless utterance," says the *New York Tribune*. The Pope, it says further, "recognizes the fact that the Vatican is no longer the arbiter of the world's destinies." We may have more to say of this document.

Rome's Claim to Supremacy.

Satolli's aggressive work in this country for the last two years has borne fruit in the restoration of such rebellious priests as McGlynn, and in reconciling many secularists to the policy of the Vatican. A notable instance of this is found in an article in the February number of the *American Magazine of Civics* by a Mr. Charles Robinson, in which he asserts that the "social crisis" which tends to disrupt society can be averted only by such a united force as the Roman Church alone can exercise. He complains that Protestantism is not united in any plan for dealing with a crisis that may destroy the commonwealth. But he says the Roman Catholic Church can succeed, "because it is the only variety of religion that possesses, or, indeed, claims the attribute of universality as a perfect society, a visible kingdom extending throughout the world, and which is able, therefore, to take a definite part in respect to a world-wide movement." The power of Rome, he adds, is so great that "it holds the solution of the terrible problem which lies on the threshold of the twentieth century, and that it belongs to the Pope alone to pronounce our social *pax vobiscum*."

Mr. Robinson must be a Roman Catholic, but the significance of his article lies in the fact that it appears in such a periodical as the *Magazine of Civics*. American Protestants who know what Romanism is and how it has rotted out liberty wherever it had the power, and how, being always the same—*semper eadem*—it will ruin if it cannot rule our Republic, must take warning and be ready to meet the "social crisis," which the Roman Catholic Church is promoting in divers ways, when it comes. We very much fear that if American Protestants are not vigilant and active there will be a religious war before many years.

Need of Protestant Vigilance.

The Pope is very active in sending out encyclicals and other documents showing forth his greatness and power, but it is significant that all this energy is directed towards conciliating those nations and peoples who do not acknowledge him as vicar of Christ. Recently he has been inviting the Oriental Churches that repudiate his supremacy to come into his net, but they only laugh at him. It is also rumored that he is preparing a letter to the Ritualists in the Anglican Church inviting them to acknowledge him as lord and master. But he does not seem to take much interest in the low spiritual and moral condition of his subjects in Mexico and South America. The people of those countries have been always Roman Catholics, but they have not been blessed by the Pope's rule, and are in fact almost in a hopeless condition. When Protestant Christianity is preached to those people and they accept it in large numbers, then the Pope will pay some attention to them. Meantime he is determined to increase the power and strength of his Church in Protestant countries. He will not succeed unless there comes a falling away from the faith and principles of Protestantism in such countries as the United States and England.

Father Elliott "Converting" Protestants.

Last year we referred more than once to the efforts of the Paulist Fathers of this city to "convert" Protestants to the Roman faith. They have miserably failed in this city, and for the last two years they have tried to delude the country people in Michigan and other central States. Father Walter Elliott, who boasts of his American birth and record as a soldier, is the leader of this band of Paulists in this Quixotic crusade. We have told how he failed in Michigan, where in many towns the

committees of "respectable Catholics" appointed to receive him were composed of saloonkeepers. Here is what Father Elliott said of his experience in one of those towns in an article which he contributed to the *Catholic World*, the monthly paper of the Paulists. In that magazine for December, 1893, he said:

"As my friend Father George and I stepped from the train at Linden we were met by a little committee of 'leading men' among the Catholics, the noisy spokesman being one of the four saloonkeepers who monopolize the business of drunkard-making in that town. 'Let me take your satchel,' said the saloonkeeper. 'No,' answered George, 'the holy oils are in it, and it is not right to allow a saloonkeeper to carry them.'"

Commenting upon that ludicrous experience of the holy father we said in THE CONVERTED CATHOLIC for March 1894: "One would naturally think that Father Walter Elliott had a good opportunity for exercising his converting powers in this case. Here were four of his faithful Roman Catholics monopolizing the business of drunkard-making in that town of five hundred inhabitants, and he came to 'convert' the respectable Christian people of the place to the 'religion' of the saloonkeepers."

Father Elliott's Experience in Ohio.

In other articles in the *Catholic World* Father Elliott complained that Roman Catholics occupied the best seats in the halls and churches where he preached, and that only a few Protestants attended. What could he expect from respectable people but indifference, when everywhere the liquor dealers, all Roman Catholics, were his chief supporters, and the expenses of the meetings were paid by them. All over the United States the Roman Catholic rum-sellers are the best financial supporters of "the Church."

Father Elliott's experience in con-

verting Protestants in Ohio is told in a recent issue of the *Wine and Spirit News* under the heading, "Bled and Then Roasted," as follows:

One of the most outrageous, and to say the least, most *ungrateful* acts ever perpetrated upon the liquor traffic of the State of Ohio, and purely a money-making scheme, is that which is now being engineered under the supervision of one styling himself Father Elliott. So bold have become his operations that the *Wine and Spirit News*, the official organ of the Ohio State Liquor League, deems it necessary that every person engaged in the liquor traffic in the State should be made fully acquainted with the facts, and be in a position to protect himself against this skin game when approached by one or more of its advocates. Father Elliott has introduced a new scheme to fatten his purse. One of the first cities to be called upon by Father Elliott and his followers was Toledo. The programme for the six evenings' entertainment was published, but good care was taken not to include anything derogatory to the liquor interests. The *church committees* were soon in the field with their subscription books, and the very first persons called upon were those engaged in the liquor traffic. The liquor men subscribed liberally, most of the donations ranging from five to ten dollars each. The brewers, wholesale and retailers, were called upon alike, and seldom was the committee sent away empty-handed, and when totally summed up it was found that the liquor traffic defrayed the entire week's expenses. A large number of the liquor men who had so liberally donated to the affair, attended the lecture at St. Francis de Sales Church, on Cherry street, last Thursday evening, and their reward was the most damnable tirade against their business.

And now the Paulist Fathers have determined to abandon all work in the central States and go to California. They have grown rich by bleeding the saloon keepers, and everybody, except the latter, is laughing at their efforts to convert intelligent American Protestants to the superstitions, idolatries and rascalities of Romanism.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

MEETINGS HELD EVERY SUNDAY AND THURSDAY EVENINGS.

IT is very remarkable that the services in Christ's Mission for the last six months have been attended by larger congregations than ever before in the history of the Mission. One Sunday evening three Roman Catholic priests were present without any special attention being paid to them. It is a recognized proceeding in the Mission services that no discrimination shall be made between Protestants and Roman Catholics. All are welcome, and no questions are asked unless those present invite inquiry.

There were several ministers present when Father Lambert preached his sermon on "The Bible and its Enemies"—the first part of which is published this month—among them the Rev. Dr. Drees of Buenos Ayres, a most successful missionary of the Methodist Episcopal Church. When the Pastor invited Dr. Drees to address the congregation the latter said it was according to the fitness of things that he should speak at a meeting where there were so many converted Catholic priests and people, for he was a converted Catholic also. It was many years since his honored father renounced the faith of Rome and united with the Methodist Episcopal Church, into which all his children were providentially gathered. Hence it was with a special interest that he devoted himself to work for the evangelization of Roman Catholics—his brethren according to the flesh—and he had a large field of labor in Argentina. The work there was a difficult one, but already good results had attended the efforts of the missionaries there.

Dr. Drees is a man of signal ability, an orator of great power with a loving,

winning spirit in every tone of his voice. His whole heart is in the work for the conversion of the Roman Catholics, and as the earnest workers whom he has gathered around him are all equally zealous in the cause, a great harvest of souls may be expected from their labors.

Another friend who was in the audience at this service was Rev. J. B. Williams of the Reformed Presbyterian Church, White Lake, N. Y. On invitation he came on the platform and his five minutes' speech was like a breeze from the mountains of Sullivan County, where he has been a pastor for forty years. He preaches a plain straight Gospel that is good for all mankind, and the Lord God has blessed his ministry among his people.

When he returned home Dr. Williams wrote the following letter: "From the far off hills of Sullivan County I send you greeting. I wish you and your family a happy New Year. That sermon of Father Lambert's which I heard ought to be delivered to thousands in a place like Masonic Temple. It only needs some one to agitate in the interest of your work to raise all the funds necessary to carry it on. I will send you five dollars to carry on the work. I sympathize with you in your unrequited toil, from my own experience of over forty years in the ministry. Be of good courage. The darkest hour is before the dawning of the day. The times are hard and thousands are famishing for want of bread, but far more are they and others needing the bread of life which is in Christ Jesus." Dr. Williams has been one of the constant friends of this work almost from its commencement sixteen years ago.

❧ CONVERTS FROM ROME. ❧

LAST month Mr. Gustav S. Erdelyi, editor of a Hungarian paper in this city, died, and his wife desired to have him buried with Roman Catholic ceremonies, but no priest would attend the funeral, though Mr. Erdelyi had been a Roman Catholic. The reasons assigned by the priests were that he had not received the sacraments before his death and that he was a member of various societies which had been condemned by the Roman Church.

Until the last moment Mrs. Erdelyi expected that some priest would read the burial service over her dead husband, as she had sent for three of them in the course of the day; but when at last none came she took the crucifix and pictures that were placed in the coffin and broke them into pieces in the presence of a large gathering of the friends of the dead editor.

Then she sent for the Rev. John B. Devins, a Presbyterian minister, pastor of Hope Chapel on East Fourth street, and he read the burial service, offered prayer and comforted the sorrowing friends. When the service was concluded Mrs. Erdelyi said she would have no more to do with the Roman Catholic Church, but would become a Protestant if Mr. Devins would receive her into his church. "No more Roman religion for me," said she, "no more striking priests who refuse to do their duty. I will become a Protestant and join the church of the noble minister who has come to me in my hour of need."

The funeral took place on January 24, and on February 3, Mrs. Erdelyi was received into the Presbyterian Church by Mr. Devins, assisted by Rev. Drs. Charles E. Knox and C. C. Seibert of the German Reformed Seminary, Bloomfield, N. J. The ceremony was a most impressive one and was witnessed

by hundreds of Roman Catholics, many of whom will follow Mrs. Erdelyi's example, as she and her husband were members of the Hungarian nobility and were leaders among the Hungarians of this city.

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From the many testimonies received recently from converts from Rome we select the following this month:

Q——, N. B. CANADA.

DEAR SIR:—I was born and brought up in the Roman Catholic Church, but was converted last spring through the preaching of a Methodist minister. My friends and relatives have all turned against me. I have a strong desire to labor for the salvation of souls. What would you advise me to do? L. J. K.

[Consult your pastor. If he does not sympathize with you in your heaven-born desire, write to us again, and God will open the way for you.—ED.]

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K——, N. Y.

DEAR SIR:—I have been very much interested in the conversion of Roman Catholics, and have done what I could in the name of Jesus Christ to open their eyes to see in our loving Father their's also, and not an angry God that they cannot approach except through priests and saints. I have been instrumental in turning four persons from the superstitious teachings of the Roman Church. One, a young girl of eighteen, was converted at my house some years ago; the other three were young men, two of whom have been married to Protestant ladies. There is another lady that I am endeavoring to bring from darkness to light. I induced her to read "Spiritual Struggles of a Roman Catholic" by Rev. L. Beaudry. She seemed very much worked up about it. She said she believed the author was a very good man, but she seemed unset-

tioned and afraid of the priests. Her parents are Protestants, but she married a Roman Catholic, whose influence induced her to join his Church. The Catholics are doing everything to keep her in their Church, but I will do all I can to bring her out.

May God in His love bless you and your work, is the prayer of

Mrs. M. A. W.

G——, CAL., Nov. 19, 1894.

DEAR BROTHER :—Although I am not personally acquainted with you, yet it is with the title of "Brother" that I address you, knowing that we both are striving to follow the Master, Jesus Christ, into His fold and induce others to do the same.

Yesterday for the first time I was handed a copy of your valuable magazine, *THE CONVERTED CATHOLIC*, the title of which, I suppose, you have adopted on account of your conversion from the Roman Catholic Church, in which religion I too had been born and raised; but for a number of years I have found it an impossibility to believe in its doctrines, so that I almost became an infidel, such as I would yet be had not the Holy Spirit of God shown me the true religion which is contained in His Holy Word. So as a converted Catholic I deem it my duty to congratulate you for the precious work which you have undertaken, and pray to God that many through your agency will turn from the superstitious errors of the Roman Catholic Church into the true way of eternal life.

I should be glad to get a few copies of *THE CONVERTED CATHOLIC* to distribute among my friends in the Roman Church.

Desiring that God's blessing will rest upon all your undertakings, so that the cause of Christ may be brought more fully to light, I remain,

Your's in fraternal bonds, J. L.

ST. LOUIS, MO., Nov. 16, 1894.

DEAR BROTHER :—I read *THE CONVERTED CATHOLIC* every month with interest and profit. I am glad to see your efforts under God successful in turning Catholics to the Lord Jesus. I trust you will not stop short of the Gospel as taught by Christ and His Apostles. I believe in going back beyond all councils, bishops and popes to the Fountain of all authority. Jesus said to His Apostles: "Go into all the world and preach the Gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be condemned." This command He based upon the claim made by Him that all authority in heaven and on earth was given to Him. The popes and the bishops and the priests have no divine authority. In matters of religion Jesus has all authority, and the Pope's claim to have any is false. We must go back to Christ and His Apostles for the true and pure religion of Jesus. We must believe what they taught and practice what they commanded. No other course is right or safe.

On Wednesday of this week a Roman Catholic confessed faith in Jesus Christ before the congregation of my church, and will in a few days be baptized into Christ as He commands. I have baptized several Catholics in this city.

Rev. J. L. P.

\$500 DEBT PAID.

The friends of Christ's Mission will be pleased to learn that notwithstanding the general depression of business we have been able to pay \$500 on the debt of the Mission. This reduces the debt on the building to \$10,000. During the four years' occupancy of the Mission the sum of \$20,000 has been paid on the building and in alterations and repairs. This is doing well, but the remaining \$10,000 should be paid as soon as possible, and we hope the friends of this work will not relax in their efforts to do so.

THE QUARRELS OF BISHOPS AND PRIESTS.

BY A ROMAN CATHOLIC PRIEST.

IT was supposed by all parties that when Mgr. Satolli reached this country as the representative of the Pope, with power to act in his name, that an end would be put to the excessive abuse of power on the one hand and the growing spirit of insubordination on the other. This has not been the fact. While some of his decisions have given satisfaction to the priests, others have only increased their displeasure. When he disclosed the object of his mission the young men thought that he would at once begin a thorough examination into the affairs of the different dioceses, investigate complaints and stir up some of the bishops to regulate the affairs of their dioceses with a greater spirit of fairness toward all their priests. They have been disappointed in him. When he came to a diocese it was as the guest of the bishop, who entertained him. The priests were permitted to call upon him, pay him their respects, assist at the ceremonies where he officiated or was present, but they were given no opportunity to tell him their troubles. When one with courage enough to demand a private audience succeeded in seeing the American Pope alone he was refused permission to tell his tale and ordered to come to Washington with his complaint. This meant an expenditure of money that many priests could not afford. It meant also that the bishop must be asked for a leave of absence, which would at once invite the question, What do you want to go away for? The young priests now find that the expected relief from the presence of the Delegate has not come, and the bishops having recovered, in a measure, from their fright at his coming, with powers that they did not fully know, have begun again the old system of oppression.

The case of Father Fitzgerald of Bos-

ton is a good sample. Several years ago he brought suit against Archbishop Williams for salary due him. The case went from court to court, and finally was pigeonholed for a time. It is said that the archbishop, since the arrival of Mgr. Satolli, sent for Fitzgerald and promised to reinstate him if the case was withdrawn. The priest agreed. He waited some time for the promise to be fulfilled, but it was not. It is now reported that he is about to bring a new suit to compel the archbishop to keep his promise and pay his back salary.

A case that excited the wrath of the young priests of the same diocese occurred a few years ago. The priest is now dead, so his name will not be mentioned, but many will recognize the case. This priest was pastor of a church in one of the large manufacturing cities of Massachusetts. He was accused of crimes by young people, and a warrant was issued for his arrest. The city marshal, who was a Catholic, had word conveyed to the priest that he would arrest him the next morning if he was still in the city. The word reached the priest before midnight, and immediately he got a team and, without waiting to pack his trunk, drove to the home of his brother, pastor of a fishing city on the east coast of the State. He remained there for a month or so until the priest of a neighboring town died. He immediately demanded to be given the parish, and got it, much to the disgust of several young priests who were awaiting promotion. He was not satisfied with his place, however, and when death made a vacancy in a larger town further down the coast, but much nearer Boston, he demanded that place, and got it also. In the meantime young priests of good reputation and morals were waiting a chance to get away from the life of

assistants to disagreeable pastors. The reasons for this favoritism is not known, unless it be the fact that the priest and his brother have grown rich since their ordination, and were able to use some of their wealth to influence the episcopal conscience.

Not far from the place where this priest was last settled and died there was another priest removed for drinking. Although removed several years ago, he has never been reinstated or been offered another parish, yet he has proved his sorrow for the past by a thorough reformation of his habits. The contrast of the two cases has not edified the young priests nor given them hope to expect justice.

Similar cases might be quoted from various dioceses throughout the country. Not to go too far away there are cases right at home here in the archdiocese of New York. The assistant priests at St. Stephen's Church, when Father McGlynn was deprived of the pastorate, have been relegated to the country for their fidelity to him at the time of his trouble. Others who refused to sign the so-called act of confidence in the archbishop have been treated in the same way. A notable case is that of a young man who was a professor in the provincial seminary at Troy at the time. When asked to sign the document he refused, saying that to do so would be an insult to himself and to his bishop. For this he was sent to a country parish as curate with, it is said, the promise of the archbishop that he would never get a parish while he ruled the diocese. Strangers have been brought into the diocese and given good places, some even in the city as chaplains to communities where there's little to do, good pay and a good living. There is little wonder, then, that the priests of the diocese refuse to say anything about the merits of the Corrigan-Ducey trouble.

Father Ducey himself is an example

of what a bishop can do to make a priest's life unhappy. When Archbishop Corrigan first came to New York he was avoided by all the priests, who felt that an injustice had been done the diocese in going to New Jersey to get a bishop to rule over them. Father Ducey alone took pity on the bishop's position and made him welcome at his house, placed himself and his carriages at his disposal. Everything went well until the death of Cardinal McCloskey. Then the coadjutor became the ruling bishop and Father Ducey was no longer his white-haired boy. He was dropped and completely ignored. After a time fault was found with him for the most trifling thing. He could do nothing right. Stories concerning him were known to be acceptable to the archbishop. His open condemnation of Tammany Hall and its methods made him still more obnoxious to the Church authorities. Finally a chance was opened to give him a public humiliation. The Pope wrote an encyclical which Henry George severely criticised. Reporters went to the priests for their opinions on the matter. All but Ducey were without opinions. He gave his idea of the affair, designating the Pope as A and Henry George as B. The archbishop obliged him to write a letter for publication, in which he denied any intention of insulting the Pope and declared himself an obedient subject to the head of the diocese. The late quarrel between the two is of too recent date to need to be mentioned. No one knows just what Father Ducey will be obliged to do in this case. He himself is awaiting the result with anxiety. Mgr. Sattoli, who is known not to be on the most friendly terms with Archbishop Corrigan, has not in any way interfered in the case, even though he has been present in the city. He and Father Ducey have had friendly chats in the past. The priest has visited the mon-

signor at Washington, but when the time comes that he is ordered not to exercise his rights as an American citizen, the monsignor leaves the priest to get out of his difficulty the best he may.

A well-known Catholic said a short time ago in speaking of the matter: "Satolli is going back to Rome soon to get his red hat, and he does not propose to get into any squabbles in the last days of his stay here. Let them fight it out between themselves." Thus it is, those in authority looking out for themselves, with no care of the young priests who are suffering. There are not many men outside of their ranks who would bear as patiently what these young priests suffer. Fear to offend or bring pain to parents who have deprived themselves of many comforts for their education, and the difficulty of earning a living deter many from an outbreak. Brought up as those young men are, secluded from the world, seeing it only at vacation time, they are taught nothing that would be of practical use to them in battling for life. When they are ordained they have already reached manhood. They do not know any trade, business or profession. They have more or less knowledge of Latin, Greek and English, with a smattering of French and perhaps German. They have been taught to read and pray. When then, thus unprepared for ordinary life, it is easily understood why they are afraid to resent the injury they receive from bishops and priests. Thrown upon the world they have scarcely any resource but begging, and this they are ashamed to do. They do at times succeed in making a living by writing, but even in this success comes slowly and after many rebuffs. There is a prejudice against them in newspaper offices, to which ecclesiastical influence seems to extend, and even when one secures employment the less paying assignments are doled out to them. The knowledge of the non-success and the

difficulties encountered by those who went before him keeps many a young priest from asserting his independence and showing open revolt when he now only grumbles.

Police Shielding Priests.

Father Ducey's charges of immorality against his brother priests of New York City have not been refuted up to the present time. He said Inspector Williams, Captain Westervelt and other police officials had personal knowledge of the facts, but of course the police shielded the priests. There are so many Roman Catholics in the police force in all our large cities that it is an invariable rule that priests who are guilty of crime are never exposed, unless the crime is so public that it cannot be concealed.

The New York papers of February 2, 1895, had a sensational report of the suicide of a young woman, Miss Catherine Morrison, who cut her throat in one of the confessional boxes of the Roman Catholic Church of the Epiphany, on Second avenue and Twenty-second street, the previous day. The woman died in a few moments after saying that trouble had caused her to commit the act.

"A remarkable thing about the suicide" says the New York *Tribune*, "was the disposition on the part of the police to conceal the fact that the suicide took place in the church. At the police station it was said that Miss Morrison cut her throat on the sidewalk in front of the building and died there. Father Cunnion, who was present at Miss Morrison's death, was denied to callers at the rectory."

The mystery surrounding the young woman's death will never be cleared up. She was said to be a devout Roman Catholic, was possessed of a fortune inherited from her parents, and she must have had many acquaintances among the priests, for priests like the society of wealthy young ladies.

THE POPE'S ENCYCLICAL.

THE Pope of Rome has sent an encyclical letter to his faithful subjects in the United States.

We cannot find room for the whole of this letter this month, but we give the first paragraph, and the part referring to Satolli and the bishops.

The Pope begins his letter, which was published in all the daily papers, January 29, 1895, as follows :

"To Our Venerable Brethren, the Archbishops and Bishops of the United States of North America, Leo XIII, Pope. Venerable Brethren, Health and Apostolic Benediction.

"We traverse in spirit and thought the wide expanse of ocean ; and although we have at other times addressed you in writing—chiefly when we addressed encyclical letters to the Catholic world—yet have we now resolved to speak to you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause among you. To this we apply ourself with the utmost zeal and care, because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and of Christianity."

Referring to Satolli's mission to this country he says :

"But when the Council of Baltimore had concluded its labors, the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This, we perceived, could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American Legation. Accordingly, as you are well aware, we have done this. By this action, as we have elsewhere intimated, we have wished, first of all, to certify that in our judgment and affection America occupies the same place and rights as other States, be they ever so

mighty and imperial. In addition to this we had in mind to draw more closely the bonds of duty, and friendship which connect you and so many thousands of Catholics with the Apostolic See. In fact, the mass of the Catholics understand how salutary our action was destined to be ; they saw, moreover, that it accorded with the usage and policy of the Apostolic See. For it has been, from earliest antiquity, the custom of the Roman Pontiffs, in the exercise of the divinely bestowed gift of the primacy in the administration of the Church of Christ, to send forth legates to Christian nations and peoples. And they did this, not by an adventitious, but an inherent right. For 'the Roman Pontiff, upon whom Christ has conferred ordinary and immediate jurisdiction as well over all and singular the churches, as over all and singular pastors and faithful,' since he cannot personally visit the different regions and thus exercise the pastoral office over the flock intrusted to him, finds it necessary, from time to time, in the discharge of the ministry imposed on him, to dispatch legates into different parts of the world, according as the need arises ; who, supplying his place may correct errors, make the rough ways plain and administer to the people confided to their care increased means of salvation.

But how unjust and baseless would be the suspicion, should it anywhere exist, that the powers conferred on the legate are an obstacle to the authority of the bishops. Sacred to us (more than to any other) are the rights of those 'whom the Holy Ghost has placed as bishops to rule the Church of God.' That these rights should remain intact in every nation, in every part of the globe, we both desire and ought to desire, the more so since the dignity of the individual bishops is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits

the one necessarily protects the other. 'My honor is the honor of the universal Church. My honor is the unimpaired vigor of my brethren. Then am I truly honored when to each one due honor is not denied.'

"Therefore, since it is the office and function of an Apostolic Legate, with whatsoever powers he may be vested, to execute the mandates and interpret the will of the Pontiff who sends him, far from his being of any detriment to the ordinary power of the bishops, he will rather bring an accession of stability and strength. His authority will possess no slight weight for preserving in the multitude a submissive spirit; in the clergy, discipline and due reverence for the bishops, and in the bishops, mutual charity and an intimate union of souls. And, since this union, so salutary and desirable, consists mainly in harmony of thought and action, he will no doubt bring it to pass that each one of you shall persevere in the diligent administration of his diocesan affairs: that one shall not impede another in matters of government; that one shall not pry into the counsels and conduct of another; finally, that with disagreements eradicated and mutual esteem maintained, you may all work together with combined energies to promote the glory of the American churches and the general welfare."

Peter's Pence—A Woful Decline.

In the history of Ireland it is recorded that a Pope of Rome, an Englishman by birth, whose title was Adrian IV., conferred upon Henry II., King of England, jurisdiction over Ireland in the twelfth century, for the consideration of one penny a family to be levied on all Ireland. King Henry took possession of Ireland, collected the money as best he could by levying tribute upon the people and transmitted the proceeds to the Pope at Rome. All his-

torians acknowledge that it was blackmail upon the Irish people, but it was enforced at the peril of life and had to be paid. This was the origin of Peter's Pence.

As seasonable opportunities arose this blackmail was levied upon other countries, until the custom became general. In recent times collections have been made in all Roman Catholic countries for the support of the Pope and the general work of the Roman Catholic Church under the same title of "Peter's Pence." In this country each bishop ordered the collection to be taken at a certain day in his diocese, and personally sent the money to Rome, or more frequently took it there in person when he had some favor to be granted out of the usual course of events. A bishop who carried a large Peter's Pence contribution to Rome was sure to have his requests granted, whatever they were. Any Roman Catholic, bishop, priest or layman who goes to Rome with a large amount of money can get whatever he wants, whether it be absolution for any kind of sin or a dispensation to marry his grandmother or niece, as was the case when the Duke of Aosta, the ex-King of Spain and brother of King Humbert of Italy, when a few years ago he paid \$20,000 to the Pope for a dispensation to marry his niece, the daughter of his sister. The Duke of Aosta was forty-four years old and his niece-wife was twenty-two. He died two years after the marriage.

This "dispensation" was a scandal to every Roman Catholic in all countries, and from that time the Peter's Pence contribution has been discredited by decent Roman Catholics everywhere.

So serious has been the discontent on this subject in the United States that bishops and priests could not get the people to contribute liberally to this fund, and last December the order came from Rome that the collections in this

country must be increased and the contributions from each diocese must be sent to Pope Satolli at Washington instead of being transmitted directly to Rome. Satolli issued an order to this effect, and of course it must be obeyed. Henceforth when bishops from this country go to Rome they must bribe the secretaries and cardinals out of their own private purse, which is usually very large, and not depend upon the Peter's Pence. And the Peter's Pence in the United States will shrink to small proportions, as our readers will learn in future issues of this magazine.

In every country in Europe the people have lost confidence in the Pope so far as refusing to contribute to the Peter's Pence. We need only quote the *New York Sun*, January 16, 1895, which refers to the one country which used to be called the mother of the Church, and which says:

"Peter's Pence in France used to be 3,000,000 francs a year. In 1893 the sum contributed was 1,800,000, and last year it was less than a million."

That is sufficient authority, as the *Sun* has ever and always sustained the Roman Church and Tammany Hall.

Priests and Strikes.

Father O'Hare of St. Anthony's Roman Catholic Church, Brooklyn, who, like all Catholic priests everywhere, sympathizes with and encourages strikes and strikers, made himself conspicuous during the great street railroad strike in Brooklyn last month. When the mob of strikers had detached a number of cars in front of St. Anthony's Church Father O'Hare helped them and induced the new men to join the strikers. The *Brooklyn Eagle*, in its issue of January 25, 1895, had the following account of Father O'Hare's action:

Father O'Hare, pastor of St. Anthony's Roman Catholic Church, came out of his pastoral residence, in front of which the cars were, and assisted the strikers. A man named Hill, a labor

agitator of Greenpoint, was in the lead, and the men soon began to desert. The men were taken to the strikers headquarters. Soon there was a lull, the men having struck an obstinate motorman.

"Come on off," yelled the crowd. "We'll take care of you," said Hill.

"I'll see that you are treated well, my man," said the priest of St. Anthony's. "You had better do as these men tell you."

The man shook his head.

"Here, I'll pay you," said the priest, and he pulled out a ten dollar bill."

The motorman looked at it and then unlocked the gates, stepped down and took the bill from the priest's hand. The crowd yelled, and some one shouted: "Three cheers for Father O'Hare!"

They were given with a will, and the priest walked back to the next car. Here the proceedings were substantially the same.

The motorman accepted the money from the priest and was then borne off in triumph to their headquarters. The first man that deserted was made to get on his car again by the police and take it on to the depot.

An *Eagle* reporter called on Father O'Hare a few minutes after he had returned to his house. He refused to answer any direct questions and would not admit that he had induced any man to leave the cars, although the reporter had stood beside him as he assured one motorman that he would be well taken care of should he desert. When asked if he offered the man money to desert, the priest cocked his head on one side and said: "Oh, young man, you want to get me into trouble. I gave the man some money to pay his fare to Buffalo, because he had a family dependent upon him."

"Then you did not give him money to desert the car?" asked the reporter.

"No," said the priest, "I wouldn't do such a thing. I don't want to render myself liable, but you had better not say anything about that."

The reporter said he had a certain duty to perform.

"Young man," said the priest, speaking in what the newspaper man considered a threatening tone, "you have got to live in this community some time and you had better not get me into a snarl."

Rome Organizing Against Protestants.

Goaded by their bishops and priests who continually insist that they cannot be saved without a hierarchy and priesthood, will the Roman Catholics in the United States yield to this spiritual pressure as some European countries have recently done?

There is nothing in the Roman Catholic faith and practice different in Hungary from what is enjoined in the United States. It is the same Roman Church everywhere—*semper eadem*—and as Roman Catholics in Hungary are doing, so will the Roman Catholics in the United States, unless they are opposed, or, what is better, converted.

The New York *Evening Post*, one of our most reliable journals in its compilation of foreign news, says in its issue of January 23, 1895:

Speaking of the newly founded Roman Catholic People's party in Hungary, a correspondent of a London newspaper, writing from Vienna says that it "appears destined to play very much the same part in Hungary as does the anti-Semitic faction in Austria. Both of them were patronized by the same class of politicians—namely, those belonging to the uncompromising Clerical Reaction. The Catholic People's party in Hungary has been rapidly organized, and a few weeks have sufficed to give it vitality enough to win a Liberal constituency. It is estimated in Clerical circles that at a general election the same party would secure no fewer than sixty seats in the Reichstag. Its cry is against the Protestants rather than against the Liberals, but, as the Liberal ranks include a large number of Protestants, it comes, of course, almost to the same thing. This anti-Protestant league in Hungary may thus be expected to proceed hand in hand with its close relative, the anti-Semitic faction in Austria, and unless both of these fanatic organizations are kept well under by the strong arm of the law, the end of the present century is not unlikely to see this country visited by acute religious conflicts. It must be remembered that

only 52 per cent. of the population of Hungary are Roman Catholics, and that rather over 20 per cent. are Protestants. If, therefore, it be the object of the new Ultramontane faction to enter upon a campaign against the Protestants, the struggle is likely to be of a violent character and to be attended with consequences of a very deplorable nature. The Protestant population of Hungary is, as a rule, better educated and generally more advanced than is the bulk of the Catholic population. It is, moreover, among the least educated section of the latter that the new party looks for its recruits."

Rome and the Indians.

The New York *Evening Post*, January 15, 1895, had the following dispatch from Washington:

"The foothold gained by the Roman Catholics when General Armstrong was made assistant commissioner is well kept with the series of nominations made yesterday. Mr. Smith, it is understood, is of that faith; and Agent James McLaughlin of Standing Rock, nominated to fill his place as inspector, and John W. Cramsie of North Dakota, named for McLaughlin's place as agent at Standing Rock, are also. This fact of itself is not to the disparagement of the claims of either nominee. But if, as freely stated here, it is in the nature of a 'recognition' suggested by partisan expediency, it is unfortunate; for it means the perpetuation of a system of religious and political distinctions which the best interests of the Indian and of the Indian service demand shall be extinguished. At the present stage of the work there ought to be no Democrats and no Republicans, no Catholics and no Protestants, no Methodists and no Unitarians; but this one question which should be asked is whether the candidate is the best fitted person who can be induced to take the place, and whether he goes into the Indian service impelled by motives of profit or by a sincere desire to help win over a barbarous race to civilization and equip it for the rights and duties of citizenship."

FATHER CHINIQUEY TO ARCHBISHOP FABRE.

WHEN the venerable Father Chiniquey was ill at his home in Montreal a few months ago several Roman Catholics, including a Jesuit priest, called to see him for the purpose of bringing him back to the Roman Catholic faith. He firmly but courteously refused to be led back to Rome, and when he had regained his health he wrote a letter to Archbishop Fabre of Montreal in which he said :

MONTREAL, 65 Hutchison Street)
December 8, 1894.)

*To My Lord Fabre, Roman Catholic
Bishop of Montreal :*

My bodily strength is so perfectly restored that I write you this letter without the use of any spectacles, and my hand does not shake more than when I was only thirty years old, though I am in my eighty-sixth year.

I am cured, perfectly cured, though I have not had a single drop of your waters of Notre Dame de Lourdes, and without going to the good St. Anne of Beaupre ! I am cured in spite of the maledictions and excommunications of the bishops and priests of Rome !

And, what will puzzle you the more, I am cured, perfectly cured, without having accepted any one of your medals or scapularies—without even having bought any of your blessed candles which I might have got from you for five cents !

But, to prevent you from suspecting that the devil alone, or some witches, could have healed such a bad man as I am, I must give you the secret of that cure. May our merciful God grant that you may have recourse to the same remedy with the multitudes of our dear countrymen you are leading in the perishing ways of Rome.

From the very day that I broke the chains which were tying me to the feet of the idols of the Pope, I put myself

under the care of the best physician the world has ever seen. His name is Jesus. He is both the Son of God and the Son of Man. He came from heaven more than 1,800 years ago to save us from all our spiritual and even bodily miseries. But His condition was that those who wanted to be cured by Him should not invoke any other name but His own. For His Apostle Peter wrote in His Testament these very words : " There is no other name under heaven given among men whereby we must be saved " (Acts iv. 12). His Testament is called " The Gospel."

These last 1,800 years all the echoes of heaven and earth are repeating His sweet words : " Come unto Me all ye who are heavy laden, and I will give you rest " (Matt. xi. 28).

" Whatsoever ye shall ask in My name, that I will do, that the Father may be glorified in the Son " (John xiv. 13).

" If ye shall ask any thing in My name, I will do it " (John xiv. 14).

" If a man love Me he will keep My words ; and My Father will love him, and we will come unto him, and make our abode with him " (John xiv. 23).

" I am the true vine ; ye are the branches. Abide in Me, and I abide in you " (John xv. 1, 2, 3, 4).

" If I be lifted up from the earth, I will draw all men unto Me " (John xii. 32).

From the day I gave up the Pope to follow Christ I have found more and more every day that the greatest joys, the greatest happiness in this world was to love and serve Him. I have kept myself, then, united to Him with all the faculties of my heart and my soul, as being my only light, my only strength, my only wisdom, and I have always found Him true to His promises.

But when I found that it was good

to be united to that mighty and merciful friend in the days of prosperity, I have found that it was still more my interest to be united to Him in the days of trial through which I had to pass. He was my shield when I was attacked by the thousands of assassins whom you, or your priests, have so often sent to take away my life, either with their pistols, or with their murderous sticks, or with their sharp stones.

When these stones were falling upon me as hail on a stormy day, in the streets of Montreal, Quebec, Halifax, Charlottetown, Antigonish, Ottawa, etc., I was throwing myself into the arms of that mighty and loving friend, I was pressing myself on His heart—and I felt secure as a little child when in his loving mother's arms. I was invoking His all mighty name, and it seemed I was seeing His merciful arms around me to protect me. I was hearing His sweet voice telling me, "Fear not, for I am with thee!" And when I was escaping from my would-be murderers' hands, bruised, wounded, bleeding, I felt happy for having suffered something for the sake of that beloved Saviour who, on the cross, had shed His blood for me.

But it was when I was attacked by the last terrible sickness that I felt the necessity of having that mighty and merciful Friend near me as my Physician. With Peter I cried, "Lord, save me." And you can come and see with what merciful and mighty hand He has come to my help and cured me!

You may imagine my surprise and my sadness when, in that very time, I saw your priests and priestesses coming to tell me that I was out of the way of salvation, and that I was to be damned if I would not come back to the Church of Rome of which you are a bishop.

For, what had these priests of Rome to give me to take the place of that Divine Friend and Physician, Jesus the Son of God, that I might forget that He

was my only hope, my only life, my only Saviour, my only refuge? What did they offer me to prevent me from saying with Paul, "I do not want to know any other but Jesus and Him crucified?" They had nothing but a few rags, called scapulars, and some small idols of copper, iron and silver, probably found in the crumbling remains of the temples of Venus, Minerva, Bacchus and Jupiter!

Yes! what had your priests to give me that I might forget and forsake that dear Saviour Jesus, whose presence in my heart was, very often, making me so happy that I was not only forgetting my terrible sufferings, but was changing those sufferings into feelings of unspeakable joy? They had to offer me a little god, only about one inch in diameter, made with a little flour baked by their servant girls between two heated irons.

Be not surprised, then, if I have ordered those ambassadors of Rome out of doors with the utmost indignation!

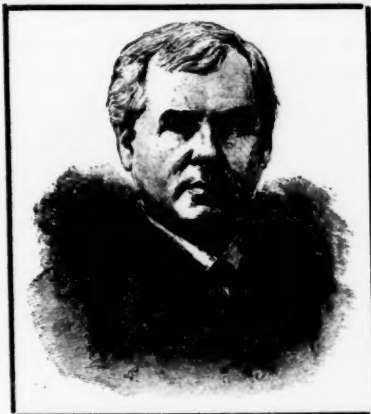
C. CHINIQUE.

Lectures to American Mechanics.

Since the publication in the January CONVERTED CATHOLIC of the report of our address to the Junior Order of United American Mechanics in Philadelphia many inquiries have come to us whether we would lecture for Councils of the Order in other places. To all such we replied that we would be glad to do so if they would make arrangements for public meetings where no admission fee would be required. In that case many Roman Catholics and others who are not members of the Order would attend and there would be a general diffusion of knowledge on the subjects that are special to the Order.

When the Societies desire a special lecture for themselves we are willing to please them, but we prefer the open, free, and general lecture for all citizens under the auspices of the Order.

DEATH OF DR. GORDON.



REV. A. J. GORDON, D.D.

ON Saturday morning, February 2, the Rev. Adoniram Judson Gordon, D.D., pastor of the Clarendon Street Baptist Church, Boston, died from pneumonia. This announcement has caused grief to tens of thousands of Christians in all parts of the United States. Not only will his own congregation and the people of Boston mourn the loss of Dr. Gordon, but all who had ever known him or had heard him deliver a message from God or read his books will experience profound regret that this great teacher of the Gospel of Christ has been taken away from the earth. Especially will the thousands of Christians who assemble every year at the Northfield Conferences experience a personal loss at this sad event. There he was the best beloved of all the great evangelists who gathered around Mr. Moody.

The New York *Tribune* in its obituary notice of Dr. Gordon, said:

The Rev. Dr. Adoniram Judson Gordon was considered by many the greatest preacher in Boston, and he was esteemed universally by the Baptist denomination as one of its foremost men and ablest thinkers, while the profound sincerity and spirituality of his sermons and writings were generally acknowledged. He was born at New Hampton, N. H., on April 19, 1836. In 1860 he

was graduated from Brown University, and in 1863 at the Newton Theological Seminary. He was ordained on June 29, 1863, and in the same year became pastor of the Baptist Church at Jamaica Plain, Mass. In a short time, however, tidings of the great spiritual fervor of the young clergyman's preaching reached Boston, and he was called in a few years to the pulpit of the Clarendon Street Baptist Church. From that pulpit he preached until his death, his pastorate extending over a quarter of a century.

In personal appearance Dr. Gordon somewhat resembled Dr. John Hall of this city, though he lacked the slight stoop which characterizes Dr. Hall's attitude in the pulpit. He was not emotional nor sensational, and his voice was but little removed from that of ordinary conversation; in fact his powerful discourses, so fruitful in tangible results, consisted in the thought and spirit of his teaching rather than in any peculiarity of delivery. He did a great deal of evangelical work, was a prohibitionist in temperance reform, and had been a supporter and co-laborer with Mr. Moody. During his lifetime his writings, which are contained in several volumes, gained prominent recognition, and deservedly so, for their depth and beauty lifted them high above many religious works. His best-known books are "In Christ; or the Believer's Union With His Lord," 1872; "Congregational Worship," 1872; "Grace and Glory; Sermons," 1881; "The Ministry of Healing," 1882; "The Twofold Life," 1884; "The Life That Now Is and That to Come," 1888. Dr. Gordon was also one of the compilers of the "Service of Song."

When the Editor of this magazine attended the first Conference at Northfield fourteen years ago Dr. Gordon was one of those men of God assembled there who extended to him a hearty welcome, and every year thereafter his kindness was manifested in various ways. On the last day of the Conference last year Dr. Gordon preached in the new auditorium to 3,000 persons, and a halo of heavenly light seemed to shine upon the faces of all present as they listened to his great sermon on the Resurrection. It

was a sermon never to be forgotten. As he uttered the words, "to be absent from the body and to be present with the Lord," he looked up and all eyes followed him as his gaze remained fixed as if beholding a heavenly vision.

Mr. Moody will greatly miss his beloved friend, as will Mr. Needham, who was a member of Dr. Gordon's church, as were Mrs. Needham and their two sons. To Mrs. Gordon and her family all who admired and loved her great husband will extend heartfelt sympathy.

Death of Mrs. John Curry.

It is sad to record the death of personal friends who have made life sweeter and better by their helpful companionship. All feel the loss of such friends in every family, and the poignant grief at the loss of a loved one is no less keen because we know that death is inevitable.

It is with great sorrow we announce the death last month of the beloved wife of Mr. John Curry, the president of the Board of Trustees of Christ's Mission. Mrs. Curry was a good Christian woman, the dear, loving wife of our friend for nearly fifty honored years. She was devoted to her husband and children and her children's children, who were all gathered around her when she departed this life. With her husband and family she was a member of the Fourth Presbyterian Church of this city, and she was not an idle member, but a sweet Christian worker of whom it could be truly said, "When thou doest alms, let not thy left hand know what thy right hand doeth."

Mrs. Curry was interested in many branches of Christian work, as that of Mr. Moody at Northfield where she loved to visit. With her husband she manifested much helpful interest in the work of Christ's Mission. It was only a few weeks before she was called home to be with the Lord that she united with

her husband in helping the Mission. We shall miss her sweet, gentle presence. May our heavenly Father comfort the bereaved husband and family.

Death of E. H. Walsh.

The friends of Rev. E. H. Walsh of Brooklyn will learn with regret that he is dead. He had been a sufferer from pneumonia, and the difficulties he experienced in conducting his work hastened his collapse. Fifteen years ago when he left the Trappist Monastery in Kentucky, where he had been a novice for some months, we received him and welcomed him as a convert to Protestantism.

The New York correspondent of the Boston *American Citizen*, said in the issue of that paper, February 2, 1895:

All that was mortal of our dearly beloved friend Edmund Walsh, the editor of the *Primitive Catholic*, has been consigned to mother earth. Walsh was an earnest patriot, and although there were many who disagreed with him in his manner of doing work, yet he numbered his friends by the thousands, and if he had any enemies—outside of the Roman Catholic Church—they are not known. Peace to the ashes and salvation to the soul of him who was a man and our brother.

For several years past Mr. Walsh had done good work in opposition to Romanism. Though a near neighbor we had no personal knowledge of his condition. Last summer at the Northfield Conference Rev. Dr. Gregg, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, said that Mr. Walsh was in a dying condition. But he seemed to recover somewhat, for we met him at a council meeting last November when he seemed to be in good health.

There is no doubt but that solicitude for his work shortened his life. A year ago his wife died of pneumonia. Mr. Walsh's death is deeply regretted by all who knew him.

THE BIBLE AND ITS ENEMIES.

BY REV. A. LAMBERT, CONVERTED REDEMPTORIST PRIEST.

IT has been said that the Church of Rome absolutely forbids the use of the Bible by its people and, as such, it has been numbered among the Bible enemies. Such an assertion is not altogether true. It would have been better to say that Rome cannot and dares not tolerate the Scriptures in the hands of all its children. The reason is obvious; the constant reader sees the light as it really is. Soon he puts the Bible's authority above the Pope's claims, and that settles the question.

The Church of Rome withholds the Bible from its people now as much and as often as it can. But the Apostles and ancient Fathers—St. Paul, St. Augustine, St. Ambrose, St. Jerome, Iræneus, Tertullian, Justin Martyr, Origen and Chrysostom, all leading authorities in the Church of Rome—taught the Scriptures. Shall I remind the Pope of the well-known words of Paul—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 6). Shall I remind him also how St. Paul tells Timothy, his disciple, whose grandmother and mother were both devout Christians, who was himself the first bishop of the pure Church at Ephesus—"From a child thou hast known the Holy Scriptures, *which are able to make thee wise unto salvation, through faith which is in Jesus Christ.*" And now why shouldn't we in modern times rely on what Paul and Timothy found sufficient "to make one wise unto salvation," rather than on the nominee of a conclave of cardinals, guided often by intrigues, artifice or interest?

For the first centuries the usage of the primitive Christian Church was

the stated reading of the Bible in public worship. It was but the fulfilment of the great precept of Christ—"Search the Scriptures." And the early Fathers were in their writings and sermons but the living echoes of these, His own words. "The Scriptures are plain," says Iræneus, in whom the Church of Rome places the utmost reliance and whom Romanist divines like to quote—"the Scriptures are plain, and without doubtfulness, and may be heard indifferently of all men" (Iren. adv. Haer. Lib. 1. cap. 3).

St. Augustine, in his treatise against the Pelagian heretic Julian, reproves him severely for arguing that the Scriptures should be read only by the learned, and observes, "You exaggerate when you say how difficult it is, and how inconvenient it is to all but a few learned men to acquire a knowledge of the Scriptures." Origen writes, "Would to God we would all do according as it is written, Search the Scriptures" (Origen. Hom. 2 in Esa.). And this is the advice given also repeatedly by St. John Chrysostom. He recommends his people "to take the Holy Book in hand, and call their neighbors about them, and refresh their minds" (Hom. 6 in Gentes). Again, he recommends them to "read the Scriptures at home before and after meals" (Hom. 10 in Gentes).

Is not this conclusive evidence that the Roman Church in discountenancing the reading of the Bible, has departed alike from the early Church, not to say from the precept of Christ our Lord? Would to God, instead of withdrawing the Scriptures from the people, it would give it to them freely and fully, following thus the words of St. Jerome who, while expounding the apostolic saying, "Let the Word of Christ dwell in you plenteously," remarks: "Here we are

taught that the laity ought to have the Word of God, not only sufficiently, but also with abundance, and to teach and counsel one another!" (Hieronymus. In. 3 cap. Ep. ad Coloss). Would to God the Roman Church would rely upon it also for the conversion of its members and not mix it with ceremonies, processions, candles, incense, oil, salt, holy water, masses, indulgences, jubilees, images and shrines! What, that Church to rely on the Bible, and on the Bible alone? Impossible! The saying of Theophilactus, an early writer in the Church, "The Word of God is the candle whereby the thief is espied," would prove once more but too true in relation to it. So also would the words of St. Jerome, "Let the sword of the Lord destroy whatever else they pretend to find, or to rest on apostolic tradition, without the sanction of Scripture" (In primum Caput Aggai); as well as through the words of Augustine: "The Church is to be shown by the sacred and canonical Scriptures, and that which cannot be shown by them is not the Church" (De Unitate Ecclesie, cap. 3); and of Chrysostom: "Now can no man know which is the true Church of Christ, except by the Scriptures" (In opera imperfecto, Hom. 49).

All denominations recognize and accept Christ; they abide by the Gospels, Acts and Epistles; they give the Old and New Testaments to their followers; they exhort, advise, entreat the people to read the Bible. Not so with the Church of Rome. One of its Popes, Clement XI., by a bull bearing date September 8, 1713, has condemned as "scandalous and pernicious, injurious to the Church and its customs, impious, blasphemous and savoring of heresy," the following teaching of the French priest Quesnel: "It is profitable and necessary at all times, in all places and for all sorts of persons, to know the Holy Scriptures. The holy obscurity of the

Word of God is no reason for the laity not reading it. The Lord's day ought to be sanctified by reading books of piety, especially the Holy Scriptures. To forbid Christians from reading the Scriptures is to forbid the use of light to the children of light."

It is true Leo XIII. in November, 1893, wrote a letter on the study of Holy Scripture, and the Roman Catholic papers at home and abroad vied with one another in extolling it. Why? I cannot see, for the Pope's encyclical is not addressed to the laity, nor is there found in it one single sentence exhorting "the laity" to read Holy Scripture. It is rather a lesson taught to the priests, Leo XIII. "pressing upon the clergy," as wrote the English Roman Catholic bishop of Newport and Menevia, Hedley, a Benedictine (*Weekly Register*, an English Roman Catholic paper, May 12, 1894), "the need for the study of the Scriptures."

Alas, poor Yorick! Why does not the Pope make the study of the Scriptures the first and foremost study in Roman Catholic seminaries. Candidates for the priesthood have to cram in month after month any amount of moral and dogmatic theology. For hours every week Liguori, Ballerino, Lehmkühl, Perrone and Franzelin are the masters of the situation, while two or three paltry hours only are given to the study of God's Holy Word. With whom does the blame rest? With the system itself.

It is the system to which Lasserre's translation of the Gospels owes its condemnation. Lasserre's position seemed almost unassailable. The imprudential of the archbishop of Paris had been granted to his book. Cardinal Jacobini had written him a letter in the Pope's name. Cardinal Parocchi, Leo XIII.'s vicar, had written him also. Fonteneau, archbishop of Albi; Fava, bishop of Grenoble; Bowrret of Rodez; Tsoari of Annecy; Blanger of Limoges, and others

had sent to the author letters of congratulation. French Roman Catholic papers as *Le Français*, *L'Univers*, *Le Monde*, *La Croix*, *La Defense*, *L'Autorité*, proclaimed "that this translation of the Gospels had arrived in time and was made for the age." The sale of the book exceeded all anticipations. In twelve months it had twenty-five editions. Even an "édition de luxe" was published, adorned with the masterpieces of Michel Angelo, Raphael, Van Dyck, Rubens, Rembrandt and Overbeck. All at once the bolt fell; Lasserre's book was condemned by the congregation of the Index, the Pope approved the decree against it, and we had another instance of the fallibility of Roman infallibility. Oh certainly! I will say with the Nun of Kenmare, it is a great thing to be a pope, for a pope—and a pope alone—has the privilege of having half-a-dozen infallible minds, all equally warranted to be the truest, and each is looked upon by his deluded followers as inspired by the Holy Ghost.

The Pope in the encyclical to which I have referred directs that the meaning given to the Scriptures is not to be contrary to the unanimous consent of the Fathers. But where, however, is that consent to be found? I will give but one example. I take the text upon which the Roman Church relies as one of the chief proofs of its claims to authority—"Thou art Peter, and upon this rock I will build my Church" (Matt. xvi. 18). Cyprian, one of the early Fathers, says: "The other Apostles were the same as Peter, endowed with an equal fellowship both of honor and of power" (Tract. de Unitate Ecclesie). "The firm and immortal faith of the disciple," writes Cyril of Alexandria, another Father, "is the rock upon which the Church was founded" (Dialog. 4 de Trinitate). "He did not say upon Peter," remarks Chrysostom, "for He did not found His Church

upon a man, but upon faith" (Serm. de Pentecost). Augustine sometimes interprets the rock to mean Peter, and sometimes to mean Christ. In his "Retractions" (Lib. 1) he writes: "I have said in a certain passage respecting the Apostle Peter that the Church is founded upon him as a rock. . . . But I know that I have frequently afterwards so expounded myself that the phrase 'upon the rock' should be understood to be the rock which Peter confessed."

With, at least, four different opinions where is here the "unanimous consent" of the Fathers?

But we have more. Launoy (Launoi opera. Tom. 5, Part 2, p. 99. Col. Allob. Gul. Voello. 1731), a priest, gives seventeen extracts from the Fathers in which Peter is spoken of as the rock, against eight in which the Church is said to have been built upon all the apostles, sixteen saying that the Church was built on Christ, the rock, forty-four in which it is stated that the faith which Peter confessed was the rock on which the Church was built. And I could add a few in which the rock was held to be the faithful (Cfr. Kemick, Roman Catholic archbishop of St. Louis, Mo. Concio. habenda, sed non habita. Naples, de Angelis 1870). Oh, unanimous consent! Truly unanimous indeed! One might object when I say that Launoy was a Jansenist. Of course he was; but he never left the Church of Rome. Ordained in it, he lived and died in it.

We must stand by the Bible. I quote the words of Samuel W. Bailey, who says in his book (New York 1867): "The past prosperity of our country is clearly traceable to the resources of its founder and of our forefathers for the Holy Scriptures. The Bible is the sun of the moral world, banishing the darkness of ignorance and sin from the mind and heart, and kindling a new holy and happy life in all who

lovingly heed its teachings. The children must become familiar with the Bible. We do not claim that theology shall be taught in the schools. Theology is man-made, but the Bible is God-given. Educate not without the Bible. More wisely may we believe that the pale moon-beams alone can clothe our gardens with fragrant and beautiful blossoms, than look for symmetry, loveliness and force of character to a process of training not cheered and energized by the light which shines from the sacred oracles."

Let us never forget that Christianity is the only true and perfect religion, and that a better knowledge of it is acquired by reading the Bible than in any other way. Let us remember also that the Bible contains more knowledge necessary to man in his present state than any other book, and that the Bible, when not read in schools, is seldom read by a number of men in any period of life. John Quincy Adams' advice ought not to be forgotten by us—"I speak as a man of the world to men of the world, and I say to you, 'Search the Scriptures.' . . . The first and almost the only Book deserving universal attention is the Bible. The Bible is the Book of all others, to be read in all ages and in all conditions of human life." "I have always said, and will always say, that the studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands" (Thos. Jefferson, 1743-1826). "The Bible is a Book full of life and wisdom. It will make you wise to eternal life and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom and use" (Sir Matthew Hale, chief justice of England, 1609-1676). Would to God that all of us would think so, and would say to the Bible with Dean Milman:

Be thou my star in reason's night;
Be thou my rock in danger's fright;
Be thou my guide, 'mid passions' way,
My moon by night, my sun by day,

The Bible is the only ground on which all denominations may rest. It is the only Catholicity. It is God's Word, and the Word of God is God's truth.

As for you, my dear Roman Catholic friends, I beseech you to listen to the words of our divine Saviour, the Lord Jesus Christ—"Search the Scriptures." They were made for you as well as for me. Let me say to you, with two of your Popes—Clemens Romanus (1 Cor. 2), "They are the oracles of the Holy Ghost;" and Gregory the Great, "They are a stream where alike the elephant may swim and the lamb may wade." Weigh before God the following quotations from the Fathers:

ST. AMBROSE.

"The Bible is a sea, having its deep senses, the fulness of prophetic mystery into which many rivers have run. But there are, besides this, sweet and clear rivers, fresh springs, that yield water unto eternal life; good words, a honeycomb, acceptable sentences, which may refresh the mind of the hearers with spiritual drink, and delight them with the sweetness of moral precepts. Various, therefore, are the streams of the Bible. *Thou hast what thou mayest drink first, what thou mayest drink second, and what thou mayest drink last.*"

ST. GREGORY OF NYSSA.

"Let a man be persuaded of the truth of that alone which has the seal of the written testimony;" and again, "Forasmuch as this is supported by no testimony of Scripture we will reject it as false."

ST. CYRIL OF JERUSALEM.

"Not even the least of the divine and holy mysteries of the faith ought to be handed down without the divine Scriptures. Do not simply give faith to me while I am speaking these words to you;

have from the Holy Word the proof of what I say, for the security and preservation of our faith are not supported by ingenuity of speech, but by the proofs of the sacred Scriptures."

And last, but not least, St. Jerome, the writer of the "Vulgate:"

"*The Church of Christ, which has churches in the whole world, is united by the unity of the spirit, and has the cities of the Law, the Prophets, the Gospels and the Apostles; she has not gone forth from her boundaries, that is, from the Holy Scriptures. In them (the Scriptures) we have learned Christ; in them we have learned the Church.*"

I know some among you have Bibles. But let them not be mere ornaments on your parlor tables. Let all of you read God's Word and you will see how the Roman Church "has gone forth from her boundaries." Oh! do read the Holy Scriptures, my friends. In them you will learn that the Lord Jesus Christ is the great and only High Priest of salvation, the sole Mediator between God and man. In them you will be taught that His blood cleanseth us from all sin, and that you are saved by faith alone, and not by works. Read the Bible, all alike, young and old, rich and poor, learned and ignorant, ye great and ye little, and you will say:

This Holy Book I'd rather own,
Than all the gold and gems
That e'er in monarchs' coffers shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars at night,
This Book was worth them all.

Ah no! the soul ne'er found relief
In glittering bands of wealth.
Gems dazzle not the eye of grief;
Gold cannot purchase health.

But here a blessed balm appears
To heal the deepest woe;
And those who read this Book in tears,
Their tears will cease to flow.

[TO BE CONTINUED.]

Noble French Converts.

The New York *Evangelist*, one of the most cultured Presbyterian papers in the country, in its issue of January 24, 1895, speaks hopefully of the outlook for Protestantism in France, where its influence in political affairs since the establishment of the Republic in 1871 has been very great. A large number of the leading men in public life are Protestants, and the Protestant spirit pervades the minds of many who for political or other reasons do not attach themselves to the Protestant Church. As an illustration of this the *Evangelist* gives the following example:

It is exceedingly noteworthy that in a funeral sermon of President Carnot pronounced in the Protestant Church of Nantes (the city of the Edict) by Pastor Fargues, such words as these could be spoken: "On recovering from his long unconsciousness (after the assassination), and being told of the gravity of his condition, he asked to see one of his most intimate family friends, the Mayor and Counsellor-General of Beaume, M. Bouchard, whom he knew to be in Lyons. Unhappily his wish could not be granted. Why this request at such a moment, when so many other devoted and trusted friends were around him? This is why: M. Bouchard is well known for the sincerity and decision with which, fifteen years ago, he broke away from the traditions of Rome and embraced evangelical faith. A fervent Christian, he never lost an opportunity of bringing forward his new views. Not long ago, discussing the question of religion with M. Carnot at the Elysee Palace, and inviting him to follow his own example, M. Carnot replied: 'In my heart I am in accord with you, and if I were in any other situation than the present, I should follow your example.'" The words Protestant and Catholic have had from the days of the religious wars so much of political import in France, that it is probable that Carnot acted wisely in this matter, and it is hardly to be doubted that had he outlived his period of office he would have openly avowed a change of belief.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS. (C)

ALL is well that ends well; at least it may be so for the time being. After eight years of fighting and bitter controversies the case of Father McGlynn is said to have been settled for good and all. Well, let us see about it, as it is certainly the most remarkable of all the remarkable Roman Catholic events of the month. In these days the Roman Catholic Church in America is, in a figurative sense, the largest feeder of the sensational press.

It was in the Fall of 1886 that Father McGlynn's utterances began to attract attention. As early as 1882 he had trouble with the Roman authorities on account of a speech of his in behalf of the Irish Land League. But the beginning of the famous case can be traced back to the Chickering Hall meetings on October 1 and 2, 1886, when Father McGlynn spoke in behalf of Henry George, who was a candidate for the Mayoralty of this city. As a result he was suspended for two weeks by Archbishop Corrigan. On December 4, according to the latter's statement, a cablegram came from Cardinal Simeoni, prefect of the Propaganda, ordering Father McGlynn to proceed promptly to Rome. We omit to mention the many passages-at-arms that took place between the Archbishop and the rebellious priest to come to an intelligible understanding of the situation. We use the word "rebellious" intentionally. From the Roman Catholic standpoint Father McGlynn was wrong from beginning to end. Obedience to his superiors is the first and almost exclusive duty of a Roman Catholic, whether a clerical or a lay person. Right or wrong, he must obey.

On January 8, 1888, Father McGlynn spoke at the Anti-poverty meeting at the Academy of Music, this city, and

was introduced by the nephew of the well-known Father Malone of Brooklyn. His speech was reported in full in the *Standard*, January 14. The topic was, "The Pope in Politics." Speaking of the first three centuries of the Christian era he said: "We hear, during these centuries, of no concordate between the Pope and the emperor. We hear of no ambassadors, official or semi-official, officious or unofficial, going to back doors or to kitchen stairways, whether of the palatine or of the catacombs, where the popes had their palaces, to negotiate understandings and compromises between the Pope and the civil power. The word 'Pope' had not yet come into existence." A non-Catholic could not have said better, or spoken more truthfully. And the many applauses that greeted the bold priest's words showed how the Roman Church is fast losing its power over the masses.

And again he said: "But the development of this Papal power that has been going on for centuries was then undreamed of. You find little or nothing of it in the epistles of this man Peter, who surely was as great a pope, or almost as great a pope, as his holiness Leo XIII. And you seek in vain in the epistles of the first Pope for anything like the incredible self-assertions of the last Pope. I should have said of the latest Pope. Men in their enthusiastic reverence for the Apostle never dreamed of carrying him upon their shoulders, but they carried him in their hearts."

Father McGlynn, though he retained the word "Pope," evidently has adapted the true and Biblical idea that the Apostle Peter was, as he declares himself, but a co-worker of the other disciples, without any power over them, but the one he had in virtue of his character, labors and devotion to his work.

After stating the power of the Pope in doctrinal matters he added: "With that exception we are told in our theology that the Pope is as fallible as anybody else. We are perfectly free as Catholics to believe—we know by painful experience—that he is capable of the most egregious blunders and crimes. We know that one pope will criticise and deplore the providences, the imperfections, the crimes of his predecessors, by which whole nations have been lost to the Catholic faith."

After alluding to the naturalness of the Pope wearing a common stovepipe hat instead of a hat "500 years behind the fashion," Father McGlynn said: "Now is it a necessary concomitant of the office of Peter that he must be worshipped like a grand lama with three genuflections, one at the door, one at the middle, one at his chair; after which there comes a kind of a scramble to get at his foot and kiss it, and carried on men's shoulders in a position in which it is hard for anybody to look very dignified?" True, Father McGlynn; but when you went to Rome last year *you* had to make the three genuflections and worship the Roman grand lama *Tempora mutantur*.

"The beneficence of the Pope's influence in politics. It is the curse of nearly every nation," remarked the orator. No better illustration of this was ever offered the American people than in the infamous rule of Roman Catholic Tammany Hall.

Let us pause here for this month. We will still quote Father McGlynn in our next issue. Now he was restored to his regular standing as a priest by Papal Delegate Satolli, and has been appointed rector of the Roman Catholic Church in Newburg, N. Y., without having been compelled to retract. It

has been his boast that, so far, he has taken back nothing, and intends to take back nothing. Another good illustration of the elasticity, diplomacy and time-serving policy of Rome.

Of course the appointment of Father McGlynn by Archbishop Corrigan is an event unheard of, when we remember the pride, the tyranny and the heartlessness of the "little Archbishop." But such dignitaries know how to hide their feelings and become very humble and charitable in appearance, at least, when circumstances demand it. Satolli's influence, the threatened disastrous revelations of Father Ducey concerning the immorality of the New York Roman clergy and, above all, the defeat of Tammany Hall and the exposure of the rottenness of its followers made before the Lexow Committee, taught Archbishop Corrigan to be careful and treasure up his wrath and revengeful inclinations for better days. So the Tammany tiger has become again a harmless little kitten. But we shall hear of him again—via Madison avenue, and perhaps through Rome. And we shall hear of Father McGlynn again.

Answers to Correspondents.

For some time past we have been trying to give larger space to the letters of our correspondents than has been done hitherto, and we hope to be more successful in this direction in future issues. Recently an experienced journalist of this city looked over our correspondence, some signed and many anonymous, and he said the publication of such letters would be most interesting. As our aim is to make every issue of this magazine interesting we shall follow every wise suggestion that comes to us. We have many letters from Roman Catholics that are unique in the presentation of their views. We shall be glad to hear from all our readers.

FATHER ROSSBACH TELLS WHAT HIS CHURCH TEACHES.

BY REV. T. FENWICK, WOODBRIDGE, ONTARIO.

ON Thursday, December 20, 1894, there was a requiem mass in St. Patrick's Church, Quebec, for our late Premier, Sir J. D. Thompson. The rector, Father Rossbach, a Redemptorist priest, preached on this occasion. In the course of his sermon he said: "If the late Premier could now speak he would say that the only true religion is to be found in the bosom of the Holy Mother Church, and all others are shams and frauds."

Several Protestants were present by invitation. Of course, in these circumstances, they were grossly insulted by the priest's language which I have just quoted. Dr. O'Reilly, formerly of Tillery, Quebec, now of New York, was among the clergy present with the archbishop. The following Sabbath he preached to his old parishioners, and in the course of his sermon he referred to what Father Rossbach had said, calling it insulting to Roman Catholics as well as Protestants, unreasonable, unjustifiable and unauthorized. He added: "From this place I declare most solemnly that these words are repudiated by all classes of Roman Catholics and by the Roman Catholic clergy of every degree."

Those words are very pretty, but no more. They are like soap-bubbles, which are beautiful, but full only of air. Ignorant Protestants may be deceived by them, but intelligent ones cannot. The preacher either does not know the teaching of his Church as well as a D. D. should, or he tried to hoodwink Protestants. Pope Pius IV. says that the creed of his Church is "the true Catholic faith, outside of which no one can be saved." The Council of Trent damns every one who does not assent to every one of its doctrines. The bull "Unam Sanctam" terms the Roman Church "the One Holy Catholic and Apostolic

Church, out of which there is neither salvation nor remission of sins." The bull "In Cœna Domini" says that without the Catholic faith it is impossible to please God, and damns all who hold others. The Fourth Council of Lateran speaks to the same effect. Bishops and archbishops solemnly promise to persecute heretics to the utmost of their power. Several standard Roman Catholic writers say that heretics are to be let alone only when they have the upper hand, but when their Church has it they are to be rooted out. The *Shepherd of the Valley*, a Romish paper published in the United States some years ago, but which, at last, died of starvation, once said that when the Catholic Church should have supreme power in that country, which it would in the course of time, religious liberty would come to an end. The late Bishop Langevin of Rimouski, Quebec, once said to me in a letter that he believed that all knowingly and wilfully out of his Church were damned.

If the language which I have just quoted does not directly and indirectly declare that all other churches than the Roman Catholic are only "shams and frauds," it is impossible to find language in which to do so. Now the Pope has never formally repudiated such language. Pope Gregory VII. said: "The Roman Church never has erred, nor ever will err, as the Scriptures witnesseth." Therefore the Roman Church still pronounces all others "shams and frauds." Therefore Father Rossbach only spoke out clearly what his Church teaches, and, therefore, deserves credit for honesty. Therefore Dr. O'Reilly of New York either does not know as much of the teachings of his Church as a D. D. should, or he tries to hoodwink Protestants.

I have no doubt that many Roman Catholic laymen, and several of the clergy, have the most kindly feelings towards Protestants; but the question with which we have to do is, "What does the Church say regarding them?" What she says I have proved.

The late Premier of Canada is, of course, praised all the more by "good Catholics" because he "renounced the errors of Protestantism" and became one of them. He was brought up a Methodist. He refused to tell why he changed his religious profession. If he did so after a careful and prayerful study of the Scriptures, why should he not say so? If he really believed that he had found the Roman Catholic Church the one out of which there is no salvation, why did he not try to bring others into it? His state is now fixed forever. He knows now which is the true Church. I leave him with God.

Roman Catholics and Secret Societies.

Last month a decree came from Rome to Satolli and was by him forwarded to all the bishops in this country and by them sent to the priests in all the churches, commanding all Roman Catholics to withdraw from the Odd Fellows, the Knights of Pythias, and Sons of Temperance, under penalty of deprivation of the sacraments and practical excommunication. It is understood that a considerable number of Roman Catholics are members of those societies, and also of some lodges of Freemasons. Referring to this subject the New York *Sun*, which always espouses the cause of Rome in this country, had the following editorial note in its issue of January 15, 1895:

We are asked by a "Roman Catholic Odd Fellow" whether he is compelled to leave the order of Odd Fellows under the recent decree of the Pope against it. As an American citizen he can take his choice between the order and the

Church; but, as a Roman Catholic, he has not any choice. The decree of the Holy Office is of supreme authority, and he must cease to be an Odd Fellow if he would remain in the Church. It is his "imperative duty to withdraw from that order, under penalty of being denied the sacraments." He cannot conceal his membership or escape the judgment pronounced against it, or offer any plea in favor of retaining it. Rome has spoken in words that are irrevocable, and the voice of Rome is the fundamental law of Catholicity the world over.

There are three societies condemned in the new decree—the Odd Fellows, the Knights of Pythias and the Sons of Temperance—as other secret societies had been condemned in previous decrees.

This does not involve any limitation of the political, civil or natural rights of our "Roman Catholic Odd Fellow" correspondent. It is purely a matter of religion, and of ecclesiastical discipline. The Church establishes the terms of Church membership, and these terms are inflexible.

Our correspondent's rights of American citizenship are in no way interfered with by the Papal decree. As a citizen he may join any society he pleases, but not as a Roman Catholic.

That last sentence answers the question which American Protestants have been asking for some time past, "Can a Roman Catholic who owes his first allegiance to the Pope of Rome be a good citizen of the Republic?" The *Sun's* answer is, "As a citizen he may join any society [or vote?] as he pleases, but not as a Roman Catholic." Here is food for thought and action for all patriotic Americans. Now the question is, should not those societies expel all Roman Catholics from their membership.

A friend, writing from Florida, February 2, 1895, says:

"Bishop Moore is making all the Roman Catholics afraid of him. He is going to excommunicate all who are members of secret societies if they do not withdraw from those societies. Some have threatened to leave the Church rather than the societies."

THE ANTICHRIST.

BY REV. NATHANIEL WEST, D. D.

II.

IT is true that the Popes came in the name of Christ, not in the name of another, but they came deceiving. True, they represented Christ in works, but in acts opposed Him as well as stood in His stead, usurping to their own persons His divine prerogatives. They claimed to be God himself on earth, each "the Holy Father," each "Deus Dominus noster Papa in terris." They even created God and incarnated the Son of God, afresh, in the sacrament of the High Altar, and sat above all that is called God, or worshipped—not only above magistrates and kings, but above angels whom they assumed to command, and above God. They made, ate and digested the incarnate God, the Redeemer of mankind, as they called their "wafer." They made themselves, as did their priests, the God and Father of our Lord Jesus Christ, by ten thousand reincarnations of the Son in the mass—just as they do to this very day. *Absolvo, Justifico, Sanctifico!* God could do no more! Thus they "denied" both the Father and the Son, while confessing both! They "denied" the three offices of Christ, while professing to revere them. His prophetic office they defaced by degrading the Scriptures from their absolute perfection and sufficiency and their sole supreme authority. His priestly office they abused and rejected by requiring a new sacrifice for sin, new mediators and new intercessors made out of angels and men. His kingly office they trampled in the dust, making of themselves "vicars of Christ," exercising power to depose and dethrone earthly sovereigns, as well as God himself, make laws and ordinances for the Church, and claim the estates, the obedience and the homage of mankind. Universality and omnipotence,

as well as deity, they wrote on all their pretensions. They sat in the Temple of the Church, as God. They persecuted God's saints and shed their precious blood. In spite of the modern special-pleading of swerving Protestants that "the Pope does *not* deny the Father and the Son," none but lunatics or fools will deny that in the history of the Papacy we have the picture of "Antichrist." It is true that the period of Antichrist's persecuting rule is given as "a time, times and the dividing of a time" (*i. e.*, three years and a half, forty-two months, twelve hundred and sixty prophetic days— $3\frac{1}{2}$ —42—1,260.) The early Fathers admitted it. The Reformers admitted it, nor denied that the literal time is the measure of the duration of the last personal Antichrist's reign. Exegetes to-day, of all schools admit it, save extreme rationalistic *Preterists*, who see only "Nero" in the Antichrist. But the Reformers held that the application of prophecy to the Antichrist allows the measure of time, as well as of facts, to be extended upon the principle of a *day for a year*, and, therefore, the 1,260 days, in this application, means no less than 1,260 years, dating from the epoch of the Pope's temporal and persecuting supremacy, the Papal tribulation of the true Church of Christ. At the close of this period the temporal supremacy shall be taken away, and at the end of the supplementary seventy-five years given in Daniel, chap. xii., the whole system shall be destroyed. It is there the *last personal Antichrist* appears. It was the common opinion that the doom of the Turk would coincide with that of Rome. But whatever divergent interpretation existed, no impartial student can deny that the great Reformation of the sixteenth century was a work of God against organized *Antichristianity* under the guise of religion, and that the martyr-blood then shed was shed in faithful testimony to the truth of Christ:

From what has been said—although too briefly for so great a subject—it is clear that Daniel's "Little Horn" of the *fourth* Empire (Dan. vii. 20, 21; Paul's "Man of Sin," 2 Thess. ii. 3; John's "Beast," Rev. xiii. 5, and John's "Antichrist," 1 John ii. 18) involve the whole Papacy, as well as Nero, and the last personal Antichrist. Extreme *Futurism*, which sees the Antichrist only in "the *last form* of the Antichrist" still to come, and by which Rome herself is to be destroyed, is, like extreme *Preterism*, to be rejected. The truth lies in the *whole* wide history of the Roman Beast, from first to last, in all its phases and the Prophetic Word covers all—a Word vastly greater than all critics and all commentators. All study of the prophecies since the sixteenth century, and especially since the French Revolution of 1792, and the voice of the vast majority of learned scholars and specialists in prophecy, serves to confirm this judgment. The only exception to this is a "half and half Protestantism" which modern Rationalism has caused to swerve from the faith of the Reformers. It may, indeed, be an error of interpretation to limit the last Antichrist to the Pope of Rome and use the definite article "*the* Antichrist" where the indefinite, "*an* Antichrist," would have been better. The Reformers mostly contented themselves with the unarticled word, saying, "the Pope of Rome is *Antichrist*," and they were right. That a final form of Antichrist is to appear, no less than Satan incarnate, as all the Fathers held, an Antichrist who will be an open infidel, atheist, leader of apostate Jews and destroyer of Rome, there can be no doubt. But not less true is it that the proposition that the Papacy is mirrored in the prophecies of Daniel and of John, the symbols of the Beast and Harlot including the *entire* history of the city of Rome, through all the phases of her Pa-

gan and Papal developments until the Lord comes. We need not quarrel with those who say that Babylon of the Apocalypse means the "secular city" of Rome; nor with those who say "the Pope is not *the* final Antichrist that is to come." Both are true. But it is equally and terribly true that Babylon of the Apocalypse means ecclesiastical Rome and all her harlot daughters found everywhere in apostate Protestantism, and that the Pope is "*an* Antichrist," or simply "Antichrist," as truly as were Antiochus or Nero. The blood of God's saints is on the skirts of the Papacy, and *blood-guiltiness* is the climax of Rome's crimes. (Rev. xviii. 24.)

Whether the last form of the Antichrist is an infidel Pope, the last in the series, or some infidel not a Pope, but outpopping the Pope, is a secret. Something, at present, hinders the final and full manifestation of the Antichrist. The phrase, "*what withholdeth*" (2 Thess. ii. 7, 8), very properly rendered "*What restrains, or hinders,*" points to the "*Check,*" or "*Bridle,*" that keeps back the mad rush of lawlessness and antichristianity. In the last analysis, "*He who withholds*" can only be the Exalted Redeemer, under whom all history is put, and without whose permission nothing occurs. The phrase "*taken out of the way*"—literally, "*become out from the midst*"—refers not to the Apostasy, nor to the Antichrist, but to the removal of the Check. When Civil Government and the Social Order are powerless to restrain anarchy and crime, and the Church plays the Harlot with the world, unable to preserve the faith or guard the foundations of society, the "*Man*" for the hour in whom the "*Spirit of the Age*" will be headed up will mount to his saddle and the world will follow him. The "*Check*" will have been removed. Full rein will be given to antichristianity in its most Satanic form, and what remains will be

the last trial of the faithful, the Second Coming of the Son of Man, the fall of Babylon, the destruction of antichristianity and the triumph of the kingdom of God.

Rome's programme of the future, as it comes from the pen of the very Rev. Augustine F. Hewitt, D.D., C.S.P., in the *American Catholic Quarterly Review*, April 1894, is very entertaining and amusing. Mohammed is the Antichrist and his career will end soon with the close of the Turkish tenure of Palestine. The Jews will be converted and reoccupy the Holy Land. The best judgment of the Roman Catholic doctors is, as it is of the Pope himself, that "*the Roman Catholic religion will become, soon, the dominant religion of the United States*," and it is asked, with an air of triumph, why then not also in England, Germany and Scandinavia, just as now in Italy, France, Austria, Spain, Portugal and South America? The Greek Church, moreover, is to unite with the Latin! In the midst of oncoming revolutions in Europe the modern dynasties will seek the aid of conservative Rome and gain it at the cost of their independence. The kingdom of the Antichrist is now fast fading away! The 1,260 years of the Tribulation of the Roman Church will end in a short time! The triumph of the Papacy is already assured! Once more all Christendom will be subject to the Pope of Rome and the millennial age will come in its predicted glory!

Peace to the ashes of this fond delusion! By no means can Mohammed be made to be the Apocalyptic Beast. Neither in his origin, characteristics or career, does he answer to the Beast. His throne is not at Rome. The city does not sit upon him. He never ruled the Empire. Antiochus Epiphanes was not his type. The fact remains, according to prophecy, that the last Antichrist shall be the destroyer of Rome, his ten confederate horns assisting, leaving

neither Church, City, Pope nor Millennium for the future. (Rev. xvii. 15-17.) No judgment in history has ever yet effected that destruction of Rome which is pictured in such fearful colors in the seventeenth and eighteenth chapters of the Apocalypse. It did not come with the destruction of Paganism after Constantine, nor with the sword of the Barbarians; nor did the First Resurrection, the Binding of Satan, the Millennial age and the rule of the righteous, follow either of those events, nor that of the establishment of the so-called "Holy Roman Empire" under Charlemagne, A. D. 800. The coming destruction of the Roman Antichrist and the whole power of Rome with all her superstitions, immoralities and idolatries and her usurpations of divine prerogatives, notwithstanding her pretended reform, is as certain as the rise of the last infidel and atheistic Antichrist himself. Then the last Antichrist, the beguiler and oppressor of the Jews, shall himself be destroyed at the Advent of the Lord from heaven and the kingdom of God, purged from all the scandals that afflict it, rid of Popery, Islam, Buddha, Brahma, all heathenism, and all the abominations of Christendom, will shine in millennial splendor. Satan will be bound, the righteous man shall be the ruler of the new age, and the name, of "*Jesus*," the one name above all names, be great among all nations from the rising to the setting of the sun. The "Vicar of Jesus Christ" will not be needed, for Christ himself will be here. After the "Day of the Lord" and the Messianic Judgment, the Holy Land to its original and covenant extent will bloom like Eden, and Jerusalem, which Rome destroyed, will once more awake from the dust, loosed from her chains, and become the sustaining centre of the new age, where neither Pope, cardinals nor curia; tiara, crozier or crucifix, monks, nuns or apostolic ablegates, shall be heard of or known while time endures! "Come out of her, my people, that ye be not partaker of her plagues."

HELP OUR FREE LIST.

The difficulties we have to encounter in publishing a magazine like this can be estimated from the fact that many denominational journals are on the verge of suspension because of the "hard times," and some of them, like the *Occident*, a Presbyterian paper of San Francisco, have suspended publication. But the Presbyterian churches of California have come to the assistance of the *Occident*, and we hope it will soon resume publication.

Referring to this the Philadelphia *Presbyterian Journal*, January 17, says:

The Presbyterian Churches of the Pacific Coast are showing their appreciation of the value of a religious paper of their own denomination and are rallying to the support of the *Occident*. Their action, we trust, will lift it out of its financial embarrassments and start it out again on a prosperous career. "The Session of Calvary Church," wrote Rev. Dr. Hemphill, "knowing the paper's plight, promptly voted one hundred dollars and paid it, not as a gift, but as a subscription for one hundred copies of the *Occident* for one year."

Our excellent Baptist contemporary, the New York *Christian Inquirer*, January 24, 1895 says on the same subject of "hard times" among religious newspapers:

In *Zion's Herald*, the admirable Methodist paper published in Boston, we find the following:

The letters written by some of our long-time subscribers, in which they are compelled to ask that the paper be discontinued because of their continued inability to secure regular employment, are indeed pathetic. Stating this fact to our friend, Prof. C. C. Bragdon, he immediately drew his check for a sufficient amount to continue twelve needy subscribers upon the list. We could make wise and most helpful use of increased beneficence for this same purpose.

In several instances the *Christian Inquirer* has received letters of the same tenor. Now and then a friend remitting a subscription has, according to our

published terms, sent an extra half dollar, and left it to us to supply the paper to some poor disciple. It is not pleasant to strike the names of needy brethren from the subscription list and if a few well-to-do friends would give it thought it might be avoided.

When the papers of our largest denominations speak in this wise our readers can judge what difficulties we have to encounter in keeping up our subscription list. Every day we receive letters from devoted godly Christians who are serving the Lord with heart and soul by work and testimony, men and women, ministers and missionaries, saying they cannot spare a dollar or even fifty cents from the necessities of life to pay for the magazine. These letters go to the heart, and in every case we write to those friends begging them to accept the magazine free for this year.

We ask our friends who are able to spare something for the Lord's work in this special field to help us to give pleasure to those subscribers who are financially poor this year, and let them have the magazine as usual.

Letter from Father Chiniquy.

65 Hutchison street, MONTREAL, }
January 14, 1895. }

MY DEAR BROTHER O'CONNOR:

Not less than fifteen periodicals come to me every week, and among them all THE CONVERTED CATHOLIC is the most interesting. It ought to be in the hands of every Protestant minister in the United States and Canada. What pleases me most in your precious monthly is that it is growing more and more Protestant every month.

I cannot sufficiently express how glad I was to see in your January number the excellent article proving that the Pope and his Church (Popery) is nothing else but the "Man of Sin," that Antichrist of whom the Holy Ghost speaks in the second chapter of Second Thessalonians.

May the good Master bless you more and more in your noble Christian work this year, and may He more and more make you one of the shining lights of His Church.

Please continue to keep my name among the list of your subscribers for 1895, and send me the bound volume for 1894 and your new book, "The Conversion of Roman Catholics," when it comes from the press.

I send you my letter to the archbishop of Montreal to contradict the rumor which the priests of Rome are circulating all over the world, that I am dead, after being reconciled to the Pope. *Ora pro amico et fratre* (pray for your friend and brother). C. CHINIQUEY.

KIND WORDS.

From the *Western Christian Advocate*, Cincinnati, Ohio, January 16, 1895:

James A. O'Connor's magazine, THE CONVERTED CATHOLIC, continues its conflict with Romanism with such success as to begin the twelfth year of its publication. Dr. Nathaniel West, one of our best Biblical scholars, contributed to the January number (1895) a paper on "The Antichrist."

From the New York *Observer*, December, 17, 1894:

THE CONVERTED CATHOLIC. Edited by Father O'Connor. Vol. XI. January to December, 1894. This is the annual volume of a magazine that is edited with great vigor and a good deal of ability. Mr. O'Connor is working devotedly and successfully in connection with his Christ's Mission, to enlighten his fellow-men who are still, as he once was, in the darkness of Romanism. Published by James A. O'Connor, 12 West Twenty-first street New York.

From the *Christian Guardian*, Toronto, Canada, January 16, 1895:

We have received the bound volume of THE CONVERTED CATHOLIC for 1894, a monthly magazine published by Rev. James A. O'Connor, ex-Roman Catholic priest. Judging from a hasty glance at this, the eleventh volume, there is much less of a reproachful spirit indulged in than we are accustomed to meet with coming from those who have left the Church of Rome. Father O'Connor treats the subjects he deals with in a rational and not unkindly manner, but gives some very hard

knocks in the facts which he presents to sustain his reasoning.

From the *Christian Cynosure*, Chicago, Ill., January 17, 1895.

We always receive the monthly issues of THE CONVERTED CATHOLIC, edited by Rev. James A. O'Connor, of Christ's Mission for the conversion of Roman Catholics to Protestant Christianity, in New York city, with a hearty welcome. To our mind, no other periodical of modern times gives such a safe and correct idea of the principles and work of the Church of Rome as this. Every number is a revelation in this direction by men who have left that corrupt hierarchy and know whereof they speak. The Mission of Father O'Connor has been very fruitful in gathering in deluded members of that Church and leading them out of its darkness into the marvelous light of the kingdom of God. Hundreds have availed themselves of the opportunity thus offered to enter into the liberty wherewith Christ hath made them free. The January number of this magazine is no exception to its previous issues in earnestness and intelligence. Published at 142 West Twenty first street, New York.

From the *Evangelical Messenger*, Cleveland, Ohio:

We have received the monthly parts of THE CONVERTED CATHOLIC from January to December, 1894, bound in cloth, forming the Eleventh Volume of this excellent Magazine. It is much larger than any of the preceding volumes. In the line of bookmaking it is equal to the best work of any publishing house.

A glance at the Index of this Volume shows an excellent variety of topics relating to the controversy that circulates around the Roman Catholic Church treated from a thoroughly Protestant and evangelical standpoint. An interesting and novel feature of this publication is the testimonies of converts from the Roman faith to Protestantism. During the last twelve years 4,000 such testimonies have been published in this Magazine.

The Editor of THE CONVERTED CATHOLIC, Rev. James A. O'Connor, was for many years a Roman Catholic priest, but for the last fifteen years has been a useful minister of the Gospel in New York City, devoting himself to the special work of Evangelizing the Roman Catholics. His work has been very successful, and the record of it in this Magazine will be read with the greatest interest by all Protestants. As an arsenal of controversy between Protestantism and Romanism in all its phases this Magazine is unequalled.

Please renew your subscription to THE CONVERTED CATHOLIC for this year as soon as possible.